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Valedictory.

We feel that we owe our patrons an apology for thrusting so many important changes upon them without any previous intimation. We, however, obtain some relief from our own convictions in the reflection that the season of the year allows a little more liberty with established conventionalities, and that we are only indirectly responsible for all. We are responsible for the change in the management of the paper, but think we could satisfactorily explain for it. For the present we need only remind our readers of the gigantic undertaking we have still on hand in the raising of the College debt; and but for which this change would not have occurred. For the reduction of the size of the paper we are not responsible, and do not approve of it, but could not prevent it, as we had no intimation of any such intentions until after the sale had been confirmed. We regret it, but for the success of the cause it will be better to submit with the best grace we can command. We shall hand over the subscriptions to our successors as we receive them, to whom our patrons will look for compensation. They are responsible and will no doubt extend the time pro rata.

We regret to part with our patrons as their editor. With many of them we have been pleasantly related for a number of years. We have endeavored to defend our common cause, and they have nobly stood by us. We feel toward them like fellow soldiers, who fought side by side through a long and severe struggle until peace was declared, and now the company were disbanding. We hope, however, we will not be altogether separated from them. We expect to speak to them at least occasionally, and to hear from them as frequently through these columns. We have a great work to do through the EVANGELIST, and if we cannot have a whole loaf, we must not therefore go without bread.

We would have much to say, but our emotions are too strong and our space too limited to express nearly what we feel. When our readers have done with this article, let them lay it aside and commune with their hearts a few minutes, and they will most likely approximately imagine the rest better than we could write it. It is very likely the last time we will valedict in this capacity. God, however, only knows, and we desire to be submissive to His decrees. May He mercifully lead us through the uneven journey of life and bring us in safety to the Father's house when our work on earth has been done.

We wish our successors prosperity in business, and a smooth and pleasant editorial career. H. R. HOLSINGER.

The Change.

You will notice by referring to our Senior Editor's Valedictory that our change of size and price of the EVANGELIST has not met his approbation, and this disapprobation is perhaps, shared by some of our patrons. We however did not determine upon the change without knowing the sentiment of many of our intimate friends, who expressed themselves favorably, and it was done by full and unanimous consent of every member of the firm, all of whom, except Yoder and Garber, were also members of the firm of H. R. Holsinger & Co.

We are sorry we cannot have the unanimous consent of all our Brethren, and especially, our worthy Senior, but we are consoled with the thought that we can exercise charity upon difference of opinion, and that our liberal interpretation of our Creed does not insist upon entire oneness of mind, and uniformity of practice on matters of this kind.

We will always have plenty of room for the well-written articles of all of our contributors; and if any thing should be crowded out, we are deter-

mined that it shall be the advertisements of the baser sort.

Size is a measure of strength, all other things being equal, but all things are not equal sometimes, and we would ask our contributors to make up in quality to the extent that they will be curtailed in quantity. But we are not crowded yet. Let those who may think that there is not enough room prove it by attempting to crowd us with good live articles. Especially is our subscription book not crowded. Neither is our money drawer. We may need as many half dollars to run the smaller paper as it did the large, but we want it to enter more homes for the money. We are consoled with the thought that if we are making a mistake we are doing it honestly and we will ourselves be the greatest sufferers. But we firmly believe that what we have done is for the best, for Christ, for the Church and for ourselves. To this end has been our prayer and thus we believe.

Salutatory.

With the New Year the BRETHREN'S EVANGELIST enters the homes of its many readers announcing a new departure in size, style, price and editorial and business management, but we trust not in the grand object sought to be accomplished by its illustrious founder, Elder H. R. Holsinger. The BRETHREN'S EVANGELIST of 1884 was but the outgrowth of the *Christian Family Companion*, the first weekly paper of the church published and edited by H. R. Holsinger, at Tyrone, Pa., the first number of which was issued in January, 1865.

The paper was afterwards moved to Meyersdale, Pa., where in the Spring of 1873 it was sold to James Quinter, who at a later day merged it with the *Pilgrim* at Huntingdon, Pa., which amalgam resulted in the *Primitive Christian*, with a conservative policy. The *Primitive Christian* in its incompetency to deal with the live issues of the day, suggested the necessity of starting the *Progressive Christian*, which at a later day was consolidated with *The Gospel Preacher*, at Ashland, Ohio, and which afterwards was increased in size and changed in name to BRETHREN'S EVANGELIST. During the holiday recess the present editors bought the interest of Elder H. R. Holsinger, in the firm of H. R. Holsinger & Co., and assumed immediate control of the management of the office.

As a new EVANGELIST making our first visit we will pardon you for taking careful notice of our appearance, size, form and manner of speech. In fact we imagine you have taken notice of some of these before you noticed our salutatory, and we have for that reason thought it necessary to tell you who we are and from whence we come.

We come to carry out the work of our predecessors; and for the better accomplishment of the grand work so well begun, we are not only anxious to enter your homes but we want to enter the homes of your neighbors, your friends and your enemies. We want to do the work of an Evangelist. We want to help you in the work in which you engaged when you gave your heart to God, and vowed to be a servant of Christ. As servants of Christ our work is not accomplished until we have carried the glad tidings of salvation to every family in the land, and have used every endeavor to bring ourselves and others into a closer relationship with the immaculate Son of God.

In order to accomplish this work we need to make sacrifices even as Christ sacrificed himself for us and gave himself for us.

We come prepared to do hard work, prayerful work for a price so low that it amounts to a sacrifice on our part, and all we ask of you is to share the sacrifice with us by laboring to introduce us into new homes where we can be useful in building up the common cause of our Master Christ Jesus and the church which he founded. The Brethren church has a glorious future before it if we as the exponents of its doctrines are true to the trust committed into our care. Let the year 1885 be a time of ingathering for the Master and a consecration of ourselves to more devoted service for him who died for us.

A Common Error.

The expression is often used in religious circles, and for it is claimed the authority of divine inspiration, that what I once loved I now hate. The phrase is probably a corruption of the language of the apostle PAUL to the Romans. In discussing the character of a man in his unregenerated state and in the regenerated, and in comparing them, he uses the phrase that What I would that do I not; but what I hate, that do I. This scripture in no way warrants the claim that any man loves what he once hated or hated what he once loved. There may be things toward which men feel differently, at different periods of life; but there is not such a revolution in any man's character, after he embraces his Savior, that his likes and dislikes will exchange places exactly.

So long as a man is with the world and controlled by his carnal nature, that nature will have its loves and hates; and when a person undergoes the re-birth, the change places his mind under spiritual control and in it are placed new desires, while his former loves and hates may remain the same; but saint and sinner often do what they would not, and what they would that they do not.

The Ashland Meetings.

The protracted meeting held by J. Duke McFaden, at the College chapel, commenced Saturday, Dec. 20th, and closed Sunday evening, Dec. 28th. Bro. McFaden is an earnest preacher and is fully consecrated to the work of the Master. His sermons will be long remembered by those who heard them. Everybody was well pleased with the meeting and its result. The church was edified and the number of its members increased. Brother Hixson was especially blessed in seeing his wife giving her heart to God and taking her place by his side in the work of the Master, and his joy was shared by the Brethren church at Ashland. Her duties as wife, mother, and member of the faculty of Ashland college will be helped by this change and we believe that the church of Ashland will find in her a helper much needed at this time.

The meetings closed with one of the most enjoyable lovefeasts at which it was ever our lot to participate.

Church Statistics.

According to statistics compiled by Roman Catholic influences the population of the U. S. during the past 25 years has increased from 31,000,000 to 55,000,000 or at the rate of 75 per cent. Of this population the churches have increased as follows: Meth-

odists, from 8,600,000 to 15,000,000 or 75 per cent. Presbyterians, from 3,600,000 to 5,500,000, or 53 per cent. Lutherans, from 1,250,000 to 5,000,000, or 60 per cent. Baptists from 8,000,000, to 12,000,000 or 50 per cent. Congregationalists, from 1,141,000, to 1,800,000, or 27 per cent. Episcopalians, from 900,000, to 1,200,000, or 50 per cent. The Friends show an actual decline of 60 per cent, from 220,000, to 150,000, while the Catholics show an advance from 3,175,000 to 9,000,000, a gain of 200 per cent.

The report of the census of the Brethren church as given in the Brethren's Annual for 1885, shows a gain of over 98 per cent for an average time of less than two years, while it must be remembered the above calculation is for 25 years. The Catholic church, showing the greatest gain would not make more than 8 per cent per annum while the Brethren gained not less than 50 per cent per annum. It must also be remembered that pedobaptists count their entire progeny down to the last infant while Baptists only count adult communicants.

Then, again, it is believed that this census estimated by the Catholics is highly colored in their favor. At all events the Brethren have made the best record of any. May the good work continue.

Bro. Cain in his correspondence disclaims against a ministerial convention. We don't know how he got the idea that a ministerial Convention was proposed. The General Convention which is being discussed is intended for the whole church and not for ministers only. Bro. Brown, I believe, some time ago spoke of a ministerial convention in connection with the Sunday School Convention, but that was only to be a local affair and is not under discussion for the present.

The Brethren's Annual containing biographies and portraits of Elders Isaac Price and John Cadwallader, and Sister Hannah Knouff, with census of the Brethren Church and chronological events of the year. All for the price of 20 cents.

The "Comment" in No. 50 is by J. C. Cassel, instead of Carrel.

We call attention to our advertisement of the Cincinnati Enquirer this week. We know it to be a good newspaper.

We are at great pains in getting up a nice paper, convenient for binding and preservation. We hope many patrons will thus care for the Evangelist. Lay it by for future reference.

The delegates to the Conference in commemoration of the organization of Methodism, Dec. 25th, 1784, which met in Baltimore, Dec. 18th, represented 8 different church societies and a total membership of 3,729,000 in round numbers.

We are glad to hear that Bro. Milton Kimmel of Somerset Co., Pa., is able to be about again.

Sister Laura H. Snider of Easton, West Virginia writes us that her father 85 years of age has been ill for some time and will hardly recover. We hope it will be well with him in his departing hour.

Sin quite as often comes from spiritual carelessness as from deliberate purpose to do evil; and if there were only some rule by which this spiritual carelessness could be neutralized, without too much expenditure of care and thought, one easy avenue to sin would be blocked up. There have been many attempts to block this avenue; as good as many others is the old Jewish suggestion, addressed to a judge particularly, that one should at every moment act as though a sword was suspended over his head, and hell were open before his feet. But the very best of all, though not the easiest way to avoid the sins of carelessness, is to maintain that constant degree of watchfulness which Christ enjoined upon his disciples, and which leads a man everywhere and always to think and act as in God's sight.

We have a correspondence from brother Jacob W. Beer stating that the peaceable separation between the Brethren and the German Baptists in that church, which took place Dec. 8th 1883, was disannulled by the German Baptists and the Brethren were brought before a committee of elders and declared distellowshipped. It was a very one sided affair as usual. When brother BEER quoted from the annual meeting minutes they declared him out of order "because" said they, "You do not believe in the minutes," and when he appealed to the Gospel he was declared out of order "because," said they, "we do not want to hear you preach, if we want to hear preaching we will go to our own appointment. We have given the main features of the trial as given in the correspondence which we would give entire if there was not so very much of that kind of work going on. We are of the opinion that it is more profitable generally to sow wheat than to pull out tares. Unfortunately the tares are so thick that if we would want to pull them all up we would have no time for sowing. Let them alone till harvest.

Nearly all the Esquimaux of Greenland are adherents of the Lutheran faith, having been converted through the missionary enterprise of the Danish church. They have neat little churches where they hold religious services every Sunday.

Bro. C. H. Balsbaugh answers a croaker in the *Gospel Messenger*, in which he compares the Bible aloft ideas of Alexander Mack with those of the *Messenger* readers of the present day who "denounce the church for its severe restrictions of the flesh in matters of dress." He claims that the present Miami Brethren with all their boast of humility and simplicity, are, in many things dandies and fashion-mongers compared to the Brethren of 1720-1800." We don't know who is the most honored by this allusion, the Miami Brethren or Alexander Mack and the brethren of his day. We know the Miama Brethren (Old Order) are following their fashions, but we would think it wrong to attribute evil motives to their customs.

Elder Sharp's logic concerning the relation of the minutes of Annual Meeting to the German Baptist Church appears in correspondence from Bro. Svihart this week.